The New Unity

PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES

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TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Take thou no thought for aught save right and truth,
Life holds for finer souls no equal judge;
Honors and wealth are baubles to the wise,
And pleasure flies on swifter wing than youth;
If in thy heart thou bearest seed of hell
Though all men smile, yet what shall be thy gain?
Though all men frown, if truth and right remain,
Take thou no thought for aught, for all is well.
—Lewis Morris.

THE happy, hopeful life is primarily never a matter of circumstance but of *center*-stance. Not the real estate which the father or grandfather may have transmitted to his child through the Probate Court, the evidence of which is found in the office of the register of deeds, but that more personal inheritance that is transmitted to him through the blood in his veins, the unsatisfied longings of his grandfathers, the pent up passions of his grandmothers; these light the eye with hope and wreathe the face with smiles. How important that this heir should pass on the light undimmed to his successors.

DR. BARTOL has said somewhere, "I believe in the heaven I am made to forecast." The eye formed in the dark-wombed chamber prophesies the light it is destined for. Cheerfulness is justified from within. It is a boundless prophesy because it springs out of a measureless history. Hopefulness immeasureable for the future is justified by an experience unfathomable rooted in the past.

THE Arabian proverb,—"If God should wink at a single act of injustice, the whole universe would shrivel like a cast off snake skin," is scientific truth. Bad men may trick each other but they cannot trick God. The inflexibility of the multiplication table carries cheer to the heart of the lover of rectitude. He knows that there are some balances that cannot be tampered with, that there is one bank that never fails to honor the check of the depositor and that is the bank of character.

THE pastor of Unity Church, St. Paul, is not afraid to handle hot subjects as is evident from these topics for Sunday evening talks during the current month: "Scientism"; "Christian Science"; "Spiritism"; "Theosophy." There is a temper of hospitality, openness and fairness in which it is possible to handle even burning questions to the delight and helpfulness of all concerned. The preacher will be accorded the right to his opinions if they are expressed in such a way as to recognize the rights of the listener to differ from him.

WE take pleasure in calling the attention of our readers to the financial acknowledgment of the American Congress in our News Column. We have until recently delayed making our financial push, awaiting the season to ripen. Now, friends, business is afoot again. The five thousand dollars we started out to raise for this year's revenue is still our quest and our hope. In June last we asked for five hundred annual members at the rate of five dollars apiece and one hundred life members at twenty-five dollars apiece. Notwithstanding hard times, home obligations and all that, are there not this many people within the household of THE NEW UNITY itself who might and who would, if they stopped to think and realized the importance, make good our expectations before the end of the holiday season? Can you, reader, make yourself and the world a nobler Christmas present or New Year's gift than to help directly, through your own self denial and personal solicitation to make this five thousand dollars a reality?

IN their wicked days the Roman Emperors loved to drive their chariot wheels over the crashing bones of their prostrate subjects. Today there is a wealth that avoids the coarseness only to realize a cruelty far more far-reaching. Its chariot wheels are anointed by the blood of over-worked and under-paid millions. Its triumphs are reared upon the defeat of honest and deserving fellow beings. The multi-millionaire, made such by the grasping trust and crushing monopolies, is the polite successor of the Indian Chief whose rank and glory was determined by the number of human scalps he wore as trophies in his belt.

CHICAGO has recently added another notable achievement to its growing list of great lessons in fraternity. It has sent a high embassy on a missionary tour through the south. Its citizen soldiery with Dr. Thomas as chaplain, its men of trade and of commerce have made a two weeks' circuit through the great cities of the south, bearing their message of good-will, pleading for patriotism and humanity. These men were recognized mostly as laymen, men of affairs. None the less effective missionaries were they, doing noble work for education and the humanities, striking telling blows against sectional, race and theological prejudices. The whole was a campaign of brotherliness, worthy the city that conceived and carried to successful issue the Parliament of Religions and the city in which the Liberal Congress was organized.

IN our News Column will be found an account of an interesting meeting in Ohio. This is another indication of the inevitable gravitation of the liberal elements first, into each other's presence; next, into each other's confidence; last, into each other's co-operation. Nothing can keep them apart because they are of each other. Nature refuses to perpetuate lines of distinction that do not distinguish. This week a second congress in Illinois meets in a similar spirit at Freeport. The liberal workers in other states in the west may try for a while to keep apart but they can only do so by emphasizing their imbecility and exaggerating their indolence. When they begin to work they must work together. The American Congress spirit is abroad. The congress itself has its task of adjusting itself to its larger spirit and no-

blest possibility. There never was a time when we believed in the congress so much and felt so secure in its manifest destiny as now.

EVEN the wicked triumphs of mankind are prophetic. If man in his meanness can by diligence and persistence gain such power, what may he not attain to when he adds to diligence and persistence the all-conquering graces of love and disinterestedness? The horrible combinations of greed, the present vampires of the commercial world, are feeble illustrations of what will some day be achieved by the combines of wisdom and of justice. They are prophesies of the social compact that is to come. The Jay Goulds, the Rockefellers and Vanderbilts are showing us what can be done by the concentration of energies. They suggest a way by which love is to eventually triumph over hatred and conquer the world. They will die and be forgotten, but their diligence, resource, enterprise will remain more effective instruments in increasing the *commonwealth of society* than they ever have been in amassing the mountainous *wealth of the individual.*

IT would be well if some of the preachers who affect liberality and assume such superiority over the Catholic church were to take lessons of some of the eminent prelates of the great Catholic church. Archbishop Ireland, in a recent sermon delivered at St. Paul on "Law and Religion," thus recognizes the divinity of the state, the sanctity of the so-called secularities of life.

The immediate agents in the formation of these laws were men, but inasmuch as in their official capacity they represented society, so they represented the supreme authority of society. It matters not whether we like or dislike the law, it is our duty to obey it. Take no part in riots, in mob movements, in demonstrations of violence, whatever be the occasion thereof; all these things are disobedience to God. Whatever the purpose to be obtained it must be sought out through methods that are subservient to the law of the land. Whatever cause demands violation of these laws is to be set aside. * * * * * *

The details of politics, the choosing of this candidate or that candidate, of this ticket or that, the adhesion to this party or that party, these are left to the individual judgment. But the principle which is to guide this judgment is imposed by the church in the name of God himself, and that principle is that as the suffrage is allowed only for the good of the country, so must it be exercised only for the good of the country, and if we choose one candidate or another, one party or another, the reason must be that we consider our candidate or our party to be the surer method of securing the good of the country.

Selling one's vote for mere pelf or mere favor is a crime of high treason against country and against God. Never be guilty of this crime. Catholics guilty of it are faithless to their country and their God.

CHICAGO is threatened with another convulsion concerning the Bible in the public schools. Some right-hearted women have been working quietly and according to the best light given them to devise a plan by which the Bible can be restored as a handbook of morals and religion in the public schools without violating the scruples of any one. They have labored long and well to secure a compilation made or sanctioned by a representative committee consisting of Jew, Heterodox and Orthodox. Now that the compilation is about complete they are ready to besiege the school board with a monster petition containing, it is said, sixty thousand names. These sisters and their co-laborers mean well and they have an important truth at the bottom of their anxiety, *viz.*, that our schools should have a care for the ethical life of its pupils; but they fail to see that the moment they make a collection exclusively from one Bible source, they thereby make of it a hand-book of theology as well as of morals, thereby giving offense to the principle of openness in religion guaranteed by the United States. Under our laws the conscience of a Mohammedan or of an Agnostic is just as sacred as that of the Christian and it becomes a part of the Christian's duty and pleasure to protect the rights of such a Mohammedan or Agnostic. If these women understand themselves and mean what they say, let them make their compilation truly inclusive, introducing therein high precepts from the Bibles of the world. Let Epictetus, Marcus Aurelius and Socrates reinforce Paul; Emerson and Carlyle echo Isaiah and Jeremiah, and let the white sayings of Buddha find place alongside of the Beatitudes of Jesus. Then they will find the cordial support of all lovers of rectitude. From a military necessity the public schools of today *exclude* all religions. The same justice is some day to be secured on the higher plane when they will *include* with equal courtesy all religions.

THE readers of the NEW UNITY will have a double interest in the visit of the Royal Welsh Ladies Choir to Chicago the first of next month. This is a chorus of twenty-four ladies' voices selected from the chorus of four hundred who came from South Wales to the great Eisteddfod of the World's Fair and carried away the prize of a thousand dollars in honor of which triumph they received special recognition from Queen Victoria, at whose request the choir was given the above name. The interest of our readers will be heightened by the fact that their last appearance in Chicago, Dec. 2d, will be in Sinai Temple under the auspices of a committee of the Congress of Liberal Religion. The proceeds will be divided equally between the choir and the Congress. The choir, in view of their experience in Chicago in 1893 and the relations then established with All Souls Church and its pastor, tendered them this benefit. Mr. Jones and his people desiring that an event of such general interest should represent a cause equally inclusive, have preferred the arrangement herein indicated. Dr. Hirsch's temple is one of the most beautiful auditoriums in this or any other city of America. It will readily seat two thousand people and we have every reason to believe that it will be crowded to its utmost limits. Any of our readers out of the city, desiring seats secured for them will be served by addressing our publishers, Bloch & Newman, 1441 Marquette Building. Further particulars in our next.

IN our News Column will be found an extended report of the recent Missouri Valley Unitarian Conference held at Topeka, in which our readers will note another call for "a Unitarian paper in the West." About a year ago the ministers of Iowa and latterly the Wisconsin Conference passed a similar vote. THE NEW UNITY gladly extends its columns to advertise these meetings and to report their proceedings, understanding quite well the implication against its spirit and efficiency. We will continue as we have for the last eighteen years to be the mouthpiece of these organizations so far as they see fit to trust us, claiming now as always to be *with*, not *of* the Unitarian "Denomination." No news is rejected at our office of any liberal work. If we are not sufficiently "Unitarian" to merit the confidence and support of these brethren it is because Unitarianism wants to have its limitations rather than its inclusiveness made prominent. We prefer to die for the big thing than to live for the small thing. We will welcome the proposed Unitarian contemporary. If it comes, we will include it in our fellowship, even though it must justify itself to its constituency by excluding us. We cannot believe though that these resolutions mean much. Our list in Iowa has not grown smaller and the paper which was called for as a "Unitarian necessity" outdoes THE NEW UNITY in economizing the "Unitarian" name. In justice to its constituency and its own growing thought, its favorite word is "Liberal," not "Unitarian." Its plea is for universal and not sectarian religion. We doubt not the case will be the same in Wisconsin and the Missouri Valley. A few preachers may be nervous but the laity are not to be stampeded. They feel the ground swell under their feet and anticipate the new day. What do our readers in these states say? Can we better serve Unitarianism by seeking smaller boundaries and using a more prescribed vocabulary? For every subscriber who will drop his name in response to these resolutions we expect five new ones. Thank you, brethren! Welcome, brethren!!

The Sunday School Problem.

Last week we had a word to say about the religious education of children. This week we would like to continue the thought into the Sunday School problem.

Wise laws, overflowing treasuries, marching armies go for naught in the state where all is not "well with the child." If the cradles of our land do not hold in embryo clear heads, warm hearts and strong wills it goes for but little what the present resources of the state may be. It matters but little what energy numbers, enthusiasm or sacrifice may measure the present resources of our churches or of the inclusive gospel for which they stand. If the heart of the young is not beating a rhythmic response to our hopes and our plans, in the very pride of our strength will our pulse flag and energy weaken and we will leave vacant places.

What can be done more than is being done to consecrate and ennoble the lives of our children? We can at least try to put the emphasis where it belongs. "Seek ye

first the kingdom of God and all these things shall be added unto you." Parents cannot always hold themselves guiltless and God does not now hold them guiltless by simply working tirelessly for their children, giving all their lives to them. The question of the "what" and the "how" must be met. The father cannot justify himself always and is not now justified by God or by society who spends with splendid self-sacrifice the early energy of his life in grappling with the so-called "problems of business," the perplexity of "making a living" which being interpreted into homely terms too often means the earning of butter and bread, the buying of flannels and silks, the paying of school masters and dancing masters and the saving of money with which some day, perchance, to send the children to Europe or to establish them in business. To this work the father gives himself so unreservedly that he must sleep off the fatigue of the six days' overwork in the drowsy collapse and spiritual torpidity of the seventh day. The mother cannot always justify herself and is not now justified of God who exercises so much living vigilance over the children's pulse and the ever recurring need of darning their stockings and latterly the fitting of dresses and the culture of the social graces that she has no time or heart to live with the child in the realms of conscience. She vacates the divinest mission of the mother by leaving the moral and religious training of the child to the capricious whims of its own individual will, or to the uncertain teaching of a Sunday School teacher whom perhaps she does not know and the spasmodic appeal of the preacher too often chosen by the whim of the child and waited upon with the irregularity of childish fitfulness. We are afraid the average child of today may go to any Sunday School, or to no Sunday School at all, as it elects. If it chooses to go to church at all, that too is chosen with the most superficial and evanescent of tests. But these influences are among the most sacred and permanent forces outside of the home which can be brought to bear upon a child's character.

Shall parents lay hold with earnestness upon all available external helps in the development of their children on all the other lines of life and leave the helps on the most important lines a thing of hap-hazard? Will the art school, the gymnasium, opera, theater and university be eagerly sought after, generously patronized and persistently used in the training of children and the church and Sunday School, meager provisions for direct spiritual helpfulness, be a thing of chance to be neglected, flippantly used and easily abandoned?

Let us look at some of the practical bearings of the question. Hurried, busy parents borne along by the rushing stream of materialistic work and thought find it hard to stop to give much attention to the direction of their children's thoughts on high themes. Their daily thanksgiving is doubtless felt but seldom finds expression in words. Our public schools are justly forbidden to enter the domain of religious instruction lest thereby the sacred convictions of the parents be tampered with. Even the pulpits, perhaps unwisely, are much given to the discussion and application of the subtle problems beyond reach of the child's mind. And so we are forced practically today to admit that there is no definite provision for the systematic instruction in the things of the spirit save the meager hour of the Sunday School towards which the parents carelessly do their part by turning their children over to somebody else to instruct them. This is oftentimes their one attempt to bring their children into open, direct and social contact with the great verities of morals and religion. This being so, note some of the practical questions that cluster around the Sunday School problem, the success of which is so closely associated with the well being of the child and thereby the well being of the home, the church and the state.

Who is to do this work? Where are the teachers to come from? The primary responsibility is placed in the hands of parents, they hold their appointment from the divine hand and they refuse their commission at their peril. Alas for the parent whose choice is indolence of mind or gratification of the body to this duty. Parentage is the best preparation. The consecration of mature man and woman, the loving sacrifice of fathers and mothers, this is the first requisite of the helpful Sunday School.

Parents hesitate to take hold of this work, because there is a serious under estimation of its importance. There is a flippant and debilitating philosophy that takes hold of too many parents today that tells them that their children will come out all right if they are let alone, and still these very parents spare no pains in training the hands to wield the ax, the needle or the pencil. Indeed they will not risk the trees on their lawn, the rose-bush in their garden or the colts in their stables to such careless training, or lack of training, as they submit their children's consciences to.

Another reason for this hesitancy on the part of parents to lend a hand in this religious work of training children in morals is that they overestimate the difficulties or what is the same thing, underestimate their own fitness. "Not fit to teach?" Fitting words for youth but it is too late for these words to be uttered by those who have assumed the higher responsibilities of parentage. Not fit to look into the eyes of children for thirty minutes a week and bring their ignorance, if not their knowledge, in contact with the child's inquisitiveness? Not fit to take your soul into the presence of their souls and try to communicate across the chasm? Of course they are not fit. Who is? But already these germs of immortality are put into their charge and no apology will be accepted here no more than an apology for a leaky roof or soggy bread will be accepted until all has been done within their power to correct the deficiency. It is for parents to put behind them their indifference, make themselves fit as they have fitted themselves for other duties, by hard work, persistent study and sustained earnestness. Of course they know but little, but let them remember with Richter that "God is not reached by a ladder, but by wings." Religion and morals are not taught by logic so much as by example. These things are taught not by catechism but by contact with sincere minds. The honest heart, the earnest purpose are the best qualifications here. We fear the real trouble is, concerning this matter, parents' pleasures and conveniences call loudly for excuses and unconsciously they underscore their defects. What the child needs most of all is a fair estimate of the world it lives in; an appreciation of the part it has to play in the world, and these are things not to be gotten from books, but from their own hearts and lives. As they believe in their children they can at least help them to feel that they are not aliens in this beautiful world, that there is no enmity in their nature to God or to goodness, that they are not to mutilate the normal instinct of their nature in order that they may thereby receive the saving grace that makes tolerable the here and desirable the hereafter.

Americans have this pitiable fact to face, that however broad, hopeful and sunny the gospel of life may be that is given from the intelligent pulpits of our land, yet the frame work of the Sunday School instruction of our land is still pervaded with the essential dogmas of John Calvin. Science, evolution, literature and art in the pulpit above, a six-day creation, a tempting Eve, a fallen Adam and the vicarious atonement that follows in the songs and lesson leaves of the Sunday School below. The sermons are often prepared by men who read the reviews and modern authors, while the lesson leaves used in the same Sunday Schools are mostly made by honest, hopelessly narrow men who study the text and commentaries of the faith, largely untouched by the expansive influence of science, unmoved by the larger spirit of literature, not ready to make the cause of culture a common cause with the cause of religion. They have not heard of comparative religion. They have not learned the lessons of the Parliament of Religions. Their objective point is a next world rather than the ennobling of this world. Over against the thought of a God to be revealed they place the black thought of a devil to be dreaded. Instead of the religion found in nature, interpreted by the lily and the sparrow, such as Jesus gave, the International Sunday School leaves give a religion based on miracle and rooted in the abnormal. Jonah and his whale, the devils in the swine, the deluge at one end and the conflagration of the resurrection day at the other, a populous hell of eternal misery, a sparsely settled heaven of eternal selfish glory are still the commonplaces of the Sunday Schools of our land. We do not deny the great good done by the Sunday School. We are not blind to the fact that even these grim dogmas have healing possibilities when they enter into living convictions. But we would have parents realize the better way. The only

criticism that is to be tolerated is the living, working, consecrated "criticism by creation" which is what we call for. The false theology cannot be corrected by indifference. It must be replaced by the simple temper of common sense, sober thought and wholesome feeling. The aim and meaning of all our teaching should be to relate the mind to the truths of the universe, bind the beart in links of love with all that is sentient and all that is beautiful, to quicken the conscience to do the duty that is nearest, to redeem the present time and to set this world in its eternal glory. The object of all our instruction should be service. The only test of religion should be character. Help the children to a sense of tenderness towards things divine, joyousness in the presence of the beautiful world that will eventually grow into stalwart courage in the presence of the wrongs of the world; that will make noble men and noble women of them.

Physical Education.

The utter chaos of physical education in our schools is lamentable—only that we can be confident it is transitional. The demand for physical development, and a reaction from a purely brain culture set in so undefinably, and outside of educational lines, that it was difficult to adopt it into the schools. Besides this we inherited the old Puritan contempt for the body and this world—embodied in that trinity of sin "The world, the flesh and the devil." Our colleges were founded in behalf of "another world"and "to save the soul." Athletics did not easily fit into the curriculum with the classics; although these classics were quite full of Olympic games and pictures of physical prowess. Just why our President Dwights and Edwards allowed the boys of the last century to spend so much time on Homer and Horace it is hard to see. But all the same the typical college boy was short-sighted, round-shouldered, badly-oxygenated and not at all such a sort of fellow as Homer would have tolerated. This state of affairs went on down to Kingsley's day, when "muscular Christianity" set in, with the gospel of sanitation. It began to be seen to be a sin to be unwholesome and unhealthy. Then George Eliot and Dickens added to the growing popular conviction that swamps and cesspools and bad drainage were off the same piece as stinking tenement houses. The New York Commission appointed to consider the betterment of the poor reported that first of all decent dwellings must be considered. So righteousness got to be mixed up with cleanliness and health and was spelled back to rightness. Darwin began the school of evolution; in which there is no recognition of "original sin," "this wicked world" and "decreed damnation." The stress was put on "whole salvation"; that of body and of soul. Monism gained ground as the true idea of God; and a monistic idea of man followed. In the colleges psychology now begins to be taught in physical laboratories. Man is interpreted as a whole; body and soul as a unity.

It has been perhaps a subtle movement; but all-penetrating. There was a reason for the outbreak of athletics. There is now vastly more reason why this unharnessed part of education should become a part of our school curriculum, from bottom to top. At the bottom nothing more is wanted—thanks to Richter and Froebel; for in the kindergarten the body gets its proper consideration. Manual training is also steadily winning its way in our primary and advanced schools. It seems probable that by the twentieth century we shall see one half of each day in all schools given to hand training, one half to brain enlightenment. Our school houses will stand in gardens of half an acre or more. Teachers will be expected not simply to know the elements of botany and entomology, but applied botany and entomology and other every day economical sciences.

How about our colleges and highest schools? These are now in the throes of a great up-set. They cannot prevent the organization of their students into all sorts of "teams" for foot-ball, base-ball, tennis and general athletics. These teams go pretty much as they please, to play challenges far and near. The expense is irregular, and is met by the use of money entrusted to the boys by their fathers for board bills. The ungoverned nature of the games leads to gambling and outrageous license. Parents protest; college officers are in a strait. No one but sees the need of physical culture, no one but is shocked at the excesses that accompany it. Little, bony, short-sighted professors look longingly over the fence at the brawny boys developing muscle. They see the handsome fellows with a sigh, for alas, it is too late for themselves. But here goes one with a broken leg, and there is carried home another tramped to death. Is this the end of it? Why not at once comprehend the position and take into the regular curriculum physical training? Why is it left in the hands of the boys to do, out of college lines, what they choose or happen to select to do? Our higher education should be of the whole person, hand and brain, muscle and mind. This will be the solution of the hurly-burly now associated with college athletics. Every grade of schools must educate the whole pupil, to the best development of all his powers. Teachers of the body must rank equal with teachers of the intellect, and be true scientists. All games should be under the eye and control of instructors of the highest skill. Challenge games should be, like all contests, a part of the college system and under complete supervision. In other words, a reform is needed at once in the athletic field—in that part of training and culture which has broken loose from control. Will our college presidents act?

E. P. P.

IT SEEMS from a memoir in Nature, says the Agnostic Journal, that on Prof. Huxley's tombstone they have inscribed the lines:—

And if there be no meeting past the grave,
If all is darkness, silence, yet 'tis rest.
Be not afraid, ye waiting hearts that weep,
For God still "giveth his beloved sleep."
And if an endless sleep he wills—so best.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

The Enchanted City.

BY HATTIE TYNG GRISWOLD.

There rose a city by a Western sea
As in a night; built as it were of mist
So delicate its bastions and its towers,
And melting thus,—sun kissed.

One morn on our enraptured eyes there bursts
New built Alhambras, traced as by the frost,
And soon ere our enraptured eyes could lift,
The spires of pearl were lost.

Not mortal was the city; its fair form
Rose up like Aphrodite from the sea,
Entranced the souls of all who gazed, and then
Mocked at our ecstacy.

Like a mirage, of sun and vapor born,
It charmed a fleeting hour and then was gone;
But like a strain of music, never lost,
In all our hearts sings on.

Intangible, but yet immutable,
Its still white splendor longer will resist
Time's touch, then marble walls whose colors rare
Glow like an amethyst.

Love and Work.

The dearest possession of man in this eager, busy world is love. That is the best thing in life,—the compensation for unrewarded toil, the solace of unsatisfied longings and baffled desires. With love in the heart, spiritual verities assert themselves; for the heart must beat in true time to the harmony of its heavenly visitor. Given the certainty of an inner companionship that transcends the limitation of this restricted world, life becomes splendidly worth the living, sacrifice is no longer sacrifice, values change, and the thing that would once have appeared most difficult becomes the inspiration for nobler action. Given that boundless sympathy with all who suffer or aspire, which seems to animate the saintliest natures, our common days would take on a wonderful new significance, and appear to us all as opportunities, not as finalities.

But, next to love, work is the divinest gift of God to man. It seems sometimes as if no life could be a permanently happy, healthy one into which there had not at some time entered the necessity for hard, taxing work of one kind or another. There is a stern joy in throwing one's self into something difficult, in forcing the reluctant will to face the drudgery of uneventful days with their round of petty duties, not one of which seems important in itself, but the sum of which yields us discipline, that secret of reserve force in character. As we grow older, most of us accept the truth that the thing in life we really care most about, so far as our single individual selves are concerned, is growth,—an increasing range of experience and sympathy. We are never satisfied with ourselves until we have ceased to grow; but, when we cease to grow, it means stagnation. Confessed or not, we still keep through successive disappointments, the persistent craving for more life and more knowledge and wider service. We may long for something, happiness perhaps; and yet we will not buy even that at the cost of that growth, the impulse toward which has come to be second nature, a thing not to be reasoned about, but to be accepted. So we come to know that stronger than the desire to have what we long for is the desire to be and to do that which most truly justifies our lifelong quest; and all experience, either of joy or of sorrow or of work, is of value to us personally only as it helps to

shape us into something finer and nobler than we have been.

If this is what a man really cares most for, and in his inner heart it surely is,—then he must stand in close, first hand relations with the work of the world. There is no other way. He must do the hard thing himself, not let others do it for him. He must be willing to have his nerves tortured, his heart pierced, his days spent and his love wasted. He must forget himself, and he must live for his work's sake. He may sweeten it, and he ought, with the thought of others whose very name is fresh inspiration; but he must remember what George Eliot said, "It is not true that love makes all things easy; it makes us choose what is difficult."

The men and women who work are not the ones whose vanes are always pointing east. They do not have to be comfortable before they can be joyous. To exult in the consciousness of kinship with the active, on reaching forces of nature, to fling one's self into work with an enthusiasm that yet foresees all the inevitable jar and fret of detail, all the weariness of body and spirit that must be endured before the work is finished, all the friction and misunderstanding that may seem to mar it—to be able to say to one's self, "I am brother to the mechanic at his forge and to the farmer at his plough, to the girl that spins all day at her loom in the hot, dusty factory and to her who bends over her sewing, dragging her needle in and out; I know as they do the strain and the ache and the weariness, and, God helping me, I will do something to put into their lives, too, a glimpse of the reward,"—to have felt all this goes deeper and means more than all enjoyment, and makes personal happiness seem a poor, cheap thing in comparison.

Believing this, how pitiful, how perplexing, is the case of the poor souls, in whatever part of the city they may live, who miss their proper work! How sad the chance of those who seek and seek, finding no place for which they are fitted, no work for which they are trained, no corner where the effort of their hands or of their brains is needed! Our cities are full of them. What shall we do with those who desire only the work which seems most agreeable, and who scorn whatever might seem to set them a little lower in the social scale? What shall we do with those who have had no chance for training, no early friend to set their feet in the right path? What shall we do with those who, with the best will in the world, seem destined to be the feather in every wind that blows, missing apparently by the misfortune of their very natures that power of concentration which means success? What shall we do with those who do not care whether they work or not, and who see in the years only so many rounds of days to be spent as pleasantly as possible?

This is the real problem of our day,—how to redeem the work of our humblest toilers from the overstrain of too intense competition and the spur of daily necessity for mere bread, and then how to put into it the uplift and the outlook which come from wider vision of the eternal compensations. We do not want to take away from man the necessity for work, not even the necessity for hard work; for only thus can the sinews of the spirit be strengthened. Not hard work, but hopeless work, demoralizes. This problem has touched many souls. Many are attempting its solution here and there, but it needs helpers on every hand.

It is love and work together that must save the world. We need love to inspire, to teach us to appreciate. We need the desire to do real work in the world if our little lives are to be of any real consequence or value. Love without work may weaken, become sentimental, until we forget that "fine feelings are worth anything only when they serve as the motive power for fine deeds." Work without love may become narrowing, cramping; Mrs. Browning has said it for us:—

"Beloved, let us love so well,
Our work shall still be better for our love,
And still our love be sweeter for our work,
And each commended for the sake of each
By all true lovers and true workers born."

—*Christian Register.*

The Tragedy of Calvary.

There is the faintest prospect of reversing the judgment of Christendom, which implicates the Jewish authorities of Jerusalem in the death of Jesus of Nazareth. The Jews are yet made to suffer from the deplorable consequences of the imputed crime. At the present time when the individual is held responsible for his acts, and the demerits of the father are not considered transmissible to the son, it requires no elaborate argument to show the fallacy of the contrary opinion. It assumes a different aspect in the case of the Jews, when the serious charge of complicity in the crime is asserted, as Renan did, to cast an unfavorable reflection on their race or rather the nationality which formerly included them. This is a just cause for complaint, and must be the apology of re-examining the records on which such an indictment is founded. Although competent men have passed a verdict different from that of the brilliant Frenchman, there are a few points in connection with that subject, which have not been made as prominent as they should be.

Analogy and probability are generally reliable guides in recognizing the conditions that influence the will. There is so much sameness in human nature, that we shall not go far wrong in assigning motives of conduct. If it be asked, what could possibly have prompted the spectators that witnessed the trial of Jesus before Pilate to make them thirst for the blood of the loveliest and sweetest of men, and one of their own kin, it would be exceedingly difficult to give a satisfactory answer. Was there only one Simeon Cyreneus and only one Martha in all Judea? Believe it, who may. It is passing strange that the cry, crucify him, should have come from the "multitude" who on nearly every page of the New Testament are said to have been warmly attached to Jesus, followed him and crowded upon him to listen to his parables and fine sayings. We are expressly told "the common people heard him gladly." When he manifested his miraculous gifts, "the multitude marveled and glorified God, which had given such power to man." On the entry of Jesus into the capital city of Judea, the people spread their garments and strewed leaves before him, and greeted him with hosannas. Whether this scene is historical or was suggested by a prophecy does not alter the matter. We read that Jesus openly taught his doctrines in the temple and cleared its sacred precincts of the money changers, and yet no one thought of preventing or molesting him. Moreover, it is recorded that the priests hesitated to arrest him for fear of the people. From all these accounts and many more that might be cited, the conclusion forces itself upon the reader that the synoptical writers intended to convey the impression that the same people were with Jesus. That the same people would of a sudden clamor for the execution of their best friend and save a malefactor in preference, is hard to believe, and if it be repeated a thousand times.

The attitude of Jesus towards the Judaism which prevailed in Palestine has been preserved by tradition. According to very significant passages in the synoptical narrative he professed a legalism which the most orthodox Pharisee could approve. We read in Matthew v., "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in nowise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven, and whosoever shall teach them the same, the same shall be great in the kingdom of heaven." In the charge to his disciples, the master shows a spirit of exclusiveness and an aversion to the Samaritans, which he shared with his countrymen. It reads, "These twelve Jesus sent forth and commanded them saying, Go not in the way of the Gentiles and into any city of the Samaritans. But go ye rather to the lost sheep of the house of Israel." (Math. x.) In these lost sheep of the house of Israel we recognize the *am harazini* (Paganized Jews). The answer to the Canaanitish woman is even more drastic. Whatever evolution may have taken place in the mind and heart of Jesus in his relation to the heathen world, need not detain us here, but the following passage is very instructive. One of the scribes asked the master, "Which is the first commandment of all? And Jesus answered him, the first of all commandments is, Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength. This is the first commandment, and the second is Thou shalt love thy neighbor as thyself. There is no other commandment greater than these." (Mark xii.) After the scribe had repeated these commandments, the master was pleased with him and said, "Thou art not far from the kingdom of God."

A more explicit confession of the Jewish faith can hardly be constructed than in the expressions of Jesus which have been quoted. There was no earthly motive for the collision between him and the Pharisees and the Saducees, who are represented in the New Testament to have laid aside their own gavels for the mere purpose of troubling, and finally contriving the death of the noble Galilean. There is the strongest reason to infer that the harsh invectives against the Pharisees, which are put into the mouth of Jesus, date from the time when the church had completely broken with the synagogue, for they are entirely at variance with the suavity and manner of Jesus. No doubt there were Tartuffs and black sheep among the Pharisees that find their match in other denominations, but among a class of men to whom the Gemaliels, the Hillels and the Akibas gave the tone, they were the rare exceptions. If Jesus had taken any prominent part in the religious or political strifes that agitated Palestine during the Roman supremacy, Josephus, the historian, would not have been so sparing in his notice of him, so that even the few lines that refer to Jesus are under the strong suspicion of being an interpolation. Besides, a Jewish Messiah who declared that his kingdom is not of this world would give little vexation to "the powers that be." What possible inducement could prevail upon the Pharisees to be obnoxious to the preaching which breathed the spirit of "peace and good will to man?" The Jews were not in the habit of killing their own messiahs, that was the business of the Romans and they usually

made short work of it. The patriotic fervor and the religious enthusiasm of the Jews made heroes and martyrs of them. Thadeus, John of Gischala and men like them who took arms against the Romans were not the only ones who perished in troublesome times. A Roman procurator would not hesitate a moment to send a mild, reserved and non-resisting Nazarene to the cross if his policy would dictate such a severe measure. It was not the custom of the governors which Rome sent to the provinces, to be much annoyed by their conscience. Pilate was a villain of the blackest dye, whom even a Tiberius did not think fit to remain in office. One of his horrible acts is related of him in Luke (xiii: 1). "There were present that season some that told him of the Galileans, whose blood Pilate mingled with their sacrifices." The mockery of the superscription on the cross, where the noble Galilean breathed his last, tells the whole story.—DR. A. B. ARNOLD, in *The Reform Advocate.*

Commercial Misrepresentation in Germany.

Commercial, as well as mechanical trade circles in Germany, have for a number of years been laboring under the incubus of dishonest competition.

The fair and square thinking and dealing merchant, who despised the use of weapons of this kind in the competitive strife, was generally the suffering party, and he as well as the honorable tradesman was villified, traduced and exposed to all sorts of humiliation, to such an extent that numbers of them retired from business and chose some other means of livelihood. In the absence of laws regulating outrages of this kind, they had no redress, and although they petitioned the German government time and again to afford them some relief, the latter, in its anxiety to suppress socialism, had no time to do so, until at present, when swindles, short measurements, narrowed breadth, filled fabrics, etc., have become the order of the day, and it submitted a bill for a law "for combatting dirty competition."

The main points of the bill are: The prohibition of all lying advertisements; the injury of a competitor by calumniation; the betrayal of business or industrial secrets; the defrauding in the weight or quantity of the goods, and the use of a false name as manufacturer of the goods, for the purpose of wilful deception. Parties offending against the provisions of this law shall pay to his, her or their competitor the damage sustained by such offense, the amount to be fixed after full hearing by the Court. In graver cases, especially when it concerns lying statements made for the purpose of deliberately injuring the fair name of a competitor, or if it concerns the betrayal of business or industrial secrets, then the offending party to be mulcted in a sum not exceeding 1,500 marks, or imprisonment not exceeding six months. In several cases, specially mentioned, even one year. The salesman, in his endeavor to dispose of an article to a customer, shall, in his laudatory representations, confine himself strictly to the truth of: *a.* The condition of the nature of the article. He shall, for instance, not say that factory work is hand work, or an article made by him he shall not represent as emanating from another part, or *vice versa.* When, again, for instance, half-silk fabric is sold as all silk, at a price corresponding to real value of half-silk fabric, then this statement is calculated to injure the just interests of competitors who scorn such a deception, in the same degree as it stimulates the desire to buy of an inexperienced customer.

b. The untrue statement that an article is sold below cost is prohibited.

c. The false statement as to the origin of the article.—For instance, the statement that it is a bankrupt or closing-out, etc., sale, or other equally false pretences.

d. The possession of medals, or other marks of honor, if the business house has none.

e. The quantity of supply on hand, as a false impression of the importance of the store would thereby be conveyed.

f. The reason for selling. The untrue assertion: To close out business; The building is to be torn down; On account of removal, etc., are to be considered as statements made for the purpose of doing an injury to competitors.

These fraudulent statements may be interpreted in two ways: they may have been made in the firm belief that they are true, or in the knowledge that they are untrue. In the former case, any competitor may demand that they cease henceforth; in the second case, the damage he is suffering thereby must be refunded. If in the latter case the vaunting statement has been made in public, a fine not exceeding 1,500 marks, or imprisonment not exceeding six months, may be imposed.

2. Defamation of competitor.—It shall be unlawful to spread any lying reports about the person of a competitor, his goods, capacity, style of transacting business, etc., calculated to injure the sale of his goods or his credit. Any person thus offending shall pay to the injured party the damage sustained. If these statements are made with evil intent, a fine not to exceed 1,500 marks or imprisonment not to exceed one year, may also be imposed. Statements that "a factory was destroyed by fire," or "that it got into trouble about the pirating of a patent," may in many cases deter customers from buying from these factories and placing their orders elsewhere. If these statements were made in the full knowledge that they are untrue, they shall be considered as wilful calumnies. 3. Betrayal of business or industrial secrets. Officials, workmen or apprentices cannot make use of business or industrial secrets confided to them or which in any other way come to their knowledge in another place of business before the expiration of two years from the date of leaving the service of the first employer, nor can they confide them meanwhile to a competitor or other person, nor sell them. The offense is liable to a fine up to 3,000 marks or imprisonment up to one year, and beside the offending party shall pay the damage sustained. The same punishment to be inflicted on the receiver. Any person trying to seduce another person into betraying such a secret shall be liable to pay one-half the fine.

4. Defrauding in weight or quantity. This species of fraud has become a fine art. The weight or quantity is reduced a trifle, and the price is then lowered correspondingly to give rise to the belief that the store sells cheaper than others. The textile industry suffers from this kind of fraud more than any other industry; the breadth of fabrics is narrowed; their length is shortened and a number of frauds of all kinds are perpetrated. Yarn is filled, fabric is filled until it is china clay with a few threads, etc.

The use of a foreign name.—This is to prevent base imitations of a substantial kind of goods manufactured by a competitor. No fine is mentioned beside the payment of the damage sustained.—*The American Newsman.*

The Word of the Spirit.

"Get thee up into the high mountain: lift up thy voice with strength: be not afraid!"

Social Settlements in New York City.

A paper read by Miss Eugenia Winston before the regular meeting of the Woman's Club of All Souls Church, on Sunday afternoon, October 13, 1895.

There are in New York City nine so-called Social Settlements, and although to some people no more than four seem really worthy the name, we cannot fail to sympathize with the noble mission which each is trying to fulfil. In the more complete organizations, we find a combination of many activities; but the smaller and more obscure have each particularly developed some especial functions.

In the beautifully appointed home of the Riverside Association the knowledge of scientific ventilating and heating is particularly displayed and the building is fitted with the best facilities for bathing, so that many toil-stained men and women avail themselves each day of this most necessary luxury and many a reeking tenement house finds its standing reproach in the well-aired rooms and cheerful hallways.

The "Tee-To-Tum," on Essex Street, devotes itself to the roving men and boys, who when the store or factory closes turn, homeless or worse than homeless, to that semblance of good cheer and fellowship to which the door of temptation leads them.

For their sisters, more lonely and helpless perhaps in their homelessness, there is a haven at the "West Side House." Here the Y. W. C. A. conducts a boarding house for working girls. Another neglected class of society has found its champions at the "Church Settlement House" on Avenue A. Here children who are blind or lame or otherwise afflicted and those who are kept at home through the crowded condition of the schools, are given the best of instruction for a merely nominal price.

All Souls' Friendly Aid House, established by All Souls' Episcopal Church, is as its name implies a center of sympathy and co-operation in the needs and necessities of the neighboring people.

In the upper story of a wretched tenement house not long ago Miss Catherine Wald with a few brave hearted associates took up her abode. All of the little company are trained nurses and many are the sufferers who owe added help and comfort to these self-constituted sisters of charity. It was not long before they were granted the star of the health department, which serves as a passport at all times and in all places however full of wretchedness and vice. But their quarters were narrow and desolate till some kind friend, seeing their need and appreciating the great work they were doing, presented to them a house which was not only more roomy and pleasant but furnished with that luxury of luxuries among the city poor—a back yard. The morning work at the bedside of the sick still goes on, but a new source of happiness has been found for some of those who dwell among the close sun-parched streets. Every afternoon this wonderful yard is alive with noisy, happy children who are royally entertained by Miss Wald and her associates.

Only one who has been among the children of the slums can know how dear to the hearts of these love-starved waifs is a little kindness—how only a gentle word or one caress will stop a flood of tears and how a smile even upon a strange face, which would frighten a child who had learned lessons of affection in its mother's arms, will be re

flected back in the face of the ill-starred little one. Only one who has noticed with horror the crowded streets and filthy alleys which are these children's play-ground, can feel the delights of a clean and wholesome place for their romping. In order that babies most of all may have the privileges of the play-ground, Miss Wald has issued the stern decree that no child except those who have babies to care for can be admitted within the sacred precincts. For once babies in Henry St. are at a premium and happy the child who is possessed of a small brother or sister who has not yet passed the limits of babyhood. Next in point of blissfulness is the one who can borrow the necessary article. As soon as the noonday meal is over, the happy procession wends its way toward the play-ground followed by the jealous glances of the less favored ones. Sometimes one of these, grown bold with longing, follows from afar and stands outside the little wooden gate like the Peri at the gate of Paradise.

One day a forlorn little girl wandered up and down outside the enclosure with one hand uplifted as if seeking recognition. Miss Wald told her over and over again that only children who had charge of babies could come in. Still the grimy hand was raised in air. When at last some one asked the child what she wanted she said in a pathetic tone: "I haven't got no mother." The sequel I do not know, but I cannot help hoping that for once the iron rule was broken and the motherless child allowed to enter the Eden of her desire.

Within the house is a little organ whose music has often soothed the troubled hearts of those who for many years had heard only the discord of the street.

While many of the settlements of New York are entirely free from church supervision, one of the most flourishing and effective, namely, the East Side House, is very intimately connected with an Episcopalian church. Perhaps the fact that so stable an organization as a church supports it, has made it all the more prosperous; for the movements which depend for their support entirely upon private donations and individual effort, are apt to suffer from the limited number and waning enthusiasm of their supporters. When the idea of work in such a line as this was first conceived, the pastor of the church, Mr. Wheeler by name, sent out a stirring call to his parishioners to let their Christian faith be a bond of union to draw them to their new work and hold them to it.

On the banks of East River in a region less thickly settled and more prosperous than the site of most settlement attempts, but still among a class of people who were much in need of refining and enlightening influences, stood a grand old family mansion whose broad halls and fine piazzas had witnessed many a gay scene before the greedy city reached its arms about it. Its owner had left it for more pleasing surroundings and for several years it had stood tenantless. When it was decided to consecrate this to the new cause under the name "East Side House," there was need for much renovating and remodeling before it was fit for occupancy. But when all was ready it made an ideal retreat for those who need rest and quiet. The large wooded lawn sloping toward the river is a summer resort in itself especially with the addition, made by President Seth Low of Columbia College, of a summer shelter for mothers and babies.

The people of the neighborhood are Irish, German, Italian and Bohemian, mostly day-laborers, and one of the features of the place is a thriving club for workingmen. To say that the house affords facilities for study in almost any line, that historical and scientific clubs hold their meetings there, that it includes kindergarten, sewing classes, library, reading-room, etc., would be simply to repeat a catalogue of noble institutions such as are found in all social settlements.

In the matter of play-grounds, exercise-grounds, swimming pools and the like, especial facilities are offered by the broad lands about the building. But not even is this the secret of the great influence the East Side House wields over the people about it. It is more perhaps than any other, a home in the true sense of the word; for its heads are Mr. Clarence Gordon and his wife, whose beautiful home life is an inspiration to those who know so little of what a real home can be.

In order to make these people feel their kinship with one another, the residents of East Side House have instituted a "test of fellowship." Every adult who wishes to join any of their clubs, is urged to make a declaration of fellowship promising to co-operate so far as possible with the inmates of the house in the great work they are trying to accomplish, to inspire their neighbors with confidence in the efforts of the house-workers, to do all they can toward cleanliness in the neighborhood and to further any educational movement in their midst. What the visible effects of this move will be remains to be seen; but certainly in its moral influence upon those who are thus made partners in the great work of humanity, it cannot be a failure.

In another worn out mansion on Rivington St., another little band of workers are doing their labor of love. The house is a fine one with its marble mantels and its doors of mahogany; and all that refinement and taste can do to make it beautiful has been done. To the hundreds of men and women who pass within its portals each week for comfort, aid and improvement, it is a strange and wonderful place.

In 1888 four graduates from an eastern women's college, while pursuing their studies at Newnham College (Oxford), became interested in the woman's settlement being started in London, and decided to put such a plan in practice when they returned home. They found it necessary to work slowly and tentatively and to devote their efforts largely to the social side of the lives they dealt with. The most genuine sympathy exists between the people of the settlement and their neighbors. Miss Robbins, the head of the settlement, says: "The fact that we are a part of the life of our neighborhood seems to protect us from fraud and make it easy to gain information."

Though the house is never closed in the summer, all active work ceases and many of the residents go into summer quarters at Kalonah, N. Y., where each summer a hundred or more young men and women whose homes are near the settlement enjoy a two-weeks' vacation. Miss Robbins tells us that the mental and moral as well as the physical improvement caused by good air, good food and plenty of exercise and above all by the close contact with educated and refined people, is truly wonderful.

One of the most interesting yet painful experiences through which the settlement has passed resulted from the awful destitution of the winter of '93 and '94. It seemed at first as if there was no help to be given to the helpless men and the starving women and children. At last a new tailoring establishment offered work to some of the men and others were employed in cleaning the streets. The settlement residents who superintended them in their work received this significant tribute from one of the men: "They treat us just like millionaires and they do it without any effort."

Some years ago Stanton Coit, hunting among the barren waste of east side slums, came upon a little oasis in the desert of degradation and helplessness. A half dozen boys born and reared among the crime-polluted streets had organized a club for self-improvement. To add to the pathos of their attempt, their weekly meetings were held in the wretched room of a poor old blind woman. Mr. Coit became interested at once in this new phase of street life and he invited the boys to change their meeting-place to his own more commodious apartments. There under the new impulse and the personal influence of a man of high character the club thrived wonderfully. At last a set of rules was framed and it is interesting to note that although Mr. Coit did not object to their playing cards if there was no gambling, they voluntarily insisted that card playing should be ruled out entirely. Whatever our views may be of the question at issue, we can but admire the steadfastness of purpose that prompted this movement.

The "Lily Pleasure Club" was the embryo of one of the most successful and probably the most active of the New York settlements —the Neighborhood Guild. And now, not one club but many are doing active work. It is interesting to notice in the reports of these organizations that though some of them have seen dark days they all lived to prosper. The old rule of self control still holds sway and those who have visited them say they are the best self-governed clubs they have ever seen.

The name "Neighborhood Guild" seems to bear with it a spirit of fellowship which together with the earnest efforts of Mr. Coit and his successor, Mr. Reynolds, has bred the best of good-will among the surrounding people. Every week two thousand people enter its door to avail themselves of the many privileges in the way of instruction and club membership, to seek the free medical or legal consultation offered there, to attend the monthly sociables, to practice in the gymnasium, or to share some of the other benefits within the shabby three-story building they have learned to love.

Among the many good works accomplished here is the establishment and growth of a flower mission which has done much to brighten the bedside of hospital sufferers. The reading room is full of books and papers representing all nationalities from the "Volksadvokat" and "Free Russia" to our own "Century" and "Harper." The librarian takes a great interest in the little people who come to her for books and has aroused great enthusiasm by her tactful and intelligent advice. In one of his reports Mr. Coit expresses strong regret that the older generation have not been reached by this department; but he attributed the fact to their failure to understand the English language.

Every winter the young people are invited to attend at very small expense a series of twelve dances which are intended not as much for drill in the "light fantastic" as to teach these outcasts the etiquette and morals of cultured society away from the contaminating influences of drunken brawls and the awful tempation of an adjoining bar.

One of the most important activities of this settlement is the publication of a little weekly sheet known as the "Neighborhood Guild Journal" of which five thousand copies are distributed weekly among the people, supported financially by advertisements alone. Its voice is loud on the side of right and above all else it wages relentless war against that greatest enemy of the lower classes—the saloon.

Some time ago an attempt was made to enlist in the great work of mercy the public school teachers of the district. A series of talks was delivered on subjects included under three heads "The Influence of Street Life" "The Influence of Home" and "The Influence of School." Though the response to the invitation was not as cordial as was hoped for, some at least showed great interest and good-will.

By no means the least important work that this and the other settlements are doing is in the line of civic reform. They have found, as has Miss Addams at Hull House, that "the policy of public officials of never taking the initiative and always waiting to be urged to do their duty, is fatal in a ward where there is no initiative among the citizens." So frequent appeals are issued to the people to report at the settlement any evils such as illegally conducted factories, sweat-shops and nuisances; and attempts are made in each case to right the wrong. In order to bring themselves into closer sympathy with the citizens of the Tenth Ward, a club has been formed under the name of the "Tenth Ward Reform Club," which seeks such improvements for the ward as public parks and play-ground, clean streets and so forth. Local organizations of whatever belief have been asked to join forces and some of the most valuable assistance has come from the better class of residents.

Such in outline is the work of the New York Settlements. Their plan, of course, is the same as that of similar organizations elsewhere—the attempt to raise up the downtrodden not by the help that only weighs them deeper in the mire of degradation, not by standing afar and bidding them rise and follow, but by going among them to lead them out with the hand of fellowship and love.

SPEAKING of the late Baron Tauchnitz, *The Westminster Gazette* says: "Baron Tauchnitz may be said to have founded an international conscience, to have introduced a literature and to have invented a *format*. Who does not know the Tauchnitz edition, with its convenient shape, its pleasant page, its clear print? It has had imitators, but none has ever hit off anything quite so happy as the original. But far more important than the form was the literature which the Tauchnitz edition conveyed. Baron Tauchnitz was a great literary importer, and familiarized the whole continent of Europe, but especially Germany, with the literature of England. He sustained and brought within the range of a wider public the passion for English literature which was inaugurated in Germany by Lessing, and continued by Goethe and Schiller. The Tauchnitz Library contains nearly 3,000 volumes, and comprises most of the masterpieces with comparatively little of the rubbish of English literature. But while thus creaming our literature, the house of Tauchnitz never took advantage of the foreign author. When the library was commenced, there was no international copyright, and therefore no legal compulsion on the [publishers to obtain the author's consent. But Tauchnitz invariably did so, and paid a fair honorarium also. □He was thus the first to issue English works with the author's consent, and was a pioneer in the cause of international property in literature. Virtue, it is pleasant to know, was not in this case its own and only reward, for the Tauchnitz edition has been financially a great and a sustained success."

THE author of "The Bonnie Brier Bush" has been lecturing at Grindelwald on the Scotch. Among many points he made, one may be quoted. Referring to Dr. Johnson's taunt that Scotchmen who came to England stayed there, the lecturer said he knew a place in Scotland which was once visited by a great many Englishmen—who stayed there. The name of the place was—Bannockburn!

The Athenæum says: "A surprise awaits the public in the shape of a volume of prose by Coleridge. It consists of selections from the poet's note-books, which will be published, under the direction of the Coleridge family by Mr. Heinemann, with the title 'Anima Poetæ.' These take the shape of aphorisms on a great variety of subjects, but chiefly philosophical and religious."

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—In endurance rather than achievement does the human soul show its alliance with the Infinite.

Mon.—The harmonies of things appear as we explore.

Tues.—Order everywhere, and law, are working out, steadily, great ends.

Wed.—The grand current of events runs not downward nor backward, but forward to blessed ends.

Thurs.—When our Gethsemane hours come, it is great to feel that it is not fate, but divine love for good ends.

Fri.—No man can be a Christian without facing evil and conquering it.

Sat.—Details may perplex our faith, but the grand whole does not.

—*E. H. Chapin.*

The Gentian.

THE gentian hid a thoughtful eye
Beneath dark fringes, blue and shy,
Only by warmest noon-beams won,
To meet the welcome of the sun.

The gentian, her long lashes through,
Looked up into the sky so blue,
And felt at home,—the color there
The good God gave herself to wear.

The gentian searched the fields around;
No flower-companion there she found.
Upward from all the woodland ways
Floated the aster's silvery rays.

The gentian shut her eyelids tight
On falling leaf and frosty night;
And close her azure mantle drew,
While dreary winds around her blew.

The gentian said, "The world is cold;
Yet one clear glimpse of heaven I hold.
The sun's last thought is mine to keep;
Enough,—now let me go to sleep."

—LUCY LARCOM.

Wonderful Horsemanship.

This morning, says the Moscow correspondent of a London paper, I witnessed a wonderful display of horsemanship. It took place in the Petroffsky park. Here, in the presence of the Grand Duke Nicholas and most of the foreign officers and guests, the regiment of Cossack Guards went through an extraordinary series of exercises which threw the most daring feats of the circus into the shade. The entire regiment went past at full gallop in loose order, with many of the men standing upright in the saddle, others upon their heads with legs in air, many leaping onto the ground and then into the saddle again at full speed, some springing over their horses' heads and picking up stones from the ground, and yet regaining their seats. While performing these feats all were brandishing their sabres and firing pistols, throwing their carbines into the air and catching them again, and yelling like maniacs. Some men went past in pairs, standing with a leg on each others' horses. One wild fellow carried off another dressed as a woman. The effect of the scene was absolutely bewildering, and it seemed as if the whole regiment had gone mad. Upon a signal being given the regiment divided into two parts. One rode off; the others halted and made their horses lie down on the ground, and lay beside them, waiting, as in war, the approach of an enemy. The other section of the regiment then charged down, and in an instant every horse was on his feet, every rider in his saddle, and with wild yells they rode at their supposed enemy. When the manœuvres were over, the regiment rode past singing, and uncommonly well together, a military chorus. Altogether, it was a marvelous exhibition of daring horsemanship; and one hardly knew whether to admire most the docility and mettle of the steeds, or the skill and courage of their riders. All the foreign officers and guests were no less astonished than delighted.—*Our Dumb Animals.*

Walking down a road in Ceylon one morning with a neighbor, says a writer in Nature, I suddenly noticed a little ball of fluff between my feet and I could hardly avoid stepping on it, as it stuck close to me. Almost immediately another appeared at my friend's feet and we saw they were newly hatched pheasants, the mother probably carried off by some wild cat. As it was difficult to walk with these little things running so close and in the way, we lifted them into the short grass alongside, and hurried on some fifty yards. On returning we had forgotten them, but one ran out and so pertinaciously stuck to my boots that, to save it, I put it into my pocket and on our arrival at the bungalow tried to feed it with small fragments of hard boiled egg, rice and white ants. Of all these it took no notice. Next morning the other chick was found at the foot of the bungalow steps, having probably followed us unnoticed the day before. I then called my "babu," as I could not get them to eat, and he said: "They must be taught." He put the gauze wire cover they were under and the crushed rice, egg, etc., on a hardwood table and, taking a pencil from his pocket and collecting the eatables together, close to the edge of the gauze cover, he lifted its edge, and, with the pencil point inserted, began sharply tapping among the rice debris. The two chicks at once ran over to that place and bent over, watching the tapping, and, to our astonishment, they began tapping with their little beaks in the same way, and before long had begun to feed on their own account, just as the "babu" had predicted; and after that lesson we had no trouble.

A DOG'S RUSE.—The other day I witnessed an amusing instance of canine sagacity worthy of commemoration in print. I was staying with friends who have a varied collection of dogs—a Blenheim spaniel and her five puppies, a fox-terrier and two fine deer-hounds. This happy family are allowed to spend part of the day in the drawing-room, provided they conform to certain rules as to boundary lines and an amicable agreement among themselves. The hearthrug is the favorite "coign of vantage" with them all. Zuna, the deer-hound, sauntered in one morning and found every approach to the fire blocked by the slumbering forms of her companions. She tried gently to scratch a passage for herself, but was repelled with growls. So, apparently suffering from extreme lowness of spirits, she retired to a distant corner of the room; but not to sleep. For ten minutes she crouched there, pondering silently, then, suddenly bounding up, flew to the window and barked as if an invading army were in sight. Of course everyone, human and canine, followed in mad haste. The hearthrug was left unoccupied, and Zuna quietly trotted round, stretched her huge form before the fire, and in an instant was snoring heavily, leaving us all staring out into vacancy—emphatically "sold!"—*Land and Water.*

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

The Liberal Congress.

Receipts since last acknowledgment, July 18, 1895.

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Frederick Meakin, San Diego, Cal.	5
Rev. E. F. Dinsmore, Santa Barbara, Cal.	5
Rev. Aron J. Messing, Chicago	5
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George H. McIntosh, Chicago	2
Robert Burt, Jr., Chicago	1
Joseph S. Hartmann, Chicago	5
D. M. Lord, Chicago	5
H. S. Hyman, Chicago	5
Total	$ 224

Liberal Religious Conference of Ohio.

The Liberal Religious Conference held in Columbus, October 29-31, was convened under the auspices of the Ohio Ministerial Association, and the program, arranged by Rev. S. G. Dunham, Chairman of the Executive Committee, was carried out with very little variation.

Tuesday evening Dr. E. L. Rexford delivered an address of welcome in which he said, "The conference was held, not in the interest of party or sect, but in the name of that supreme interest which has challenged the reverent thought and attention of the world in all ages and all countries,—the name of Religion." Dr. Rexford emphasized the necessity of united action by the different liberal churches, and the object of the conference was to strengthen the defenses of right, and to create such a spirit that people will say, "fellowship is credible," "brotherhood is credible," "God is credible." From this standpoint he extended a hearty welcome to all.

Rev. E. A. Coil, of Marietta, responded in behalf of the Unitarians. He greeted the assembly as brothers and sisters, not on the ground of the unity of dogma, but on the basis of a common parentage. Rev. Moses J. Gries, of Columbus, spoke in behalf of the liberal Jews. He said the Jews had been called clannish, but a hand has never been extended to a Jew that he has not received in like spirit. He urged liberal organizations to stand together.

On Wednesday much interest was aroused and excellent addresses were made, by Revs. E. W. Preble, Abbie E. Danforth, O. G. Colegrove, Dr. J. Goddard, and Miss Buck, of Unity Church, Cleveland. Rev. U. S. Milburn, of Cincinnati, presented a paper on, "Poets of the Liberal Church."

A large congregation was present at the evening service.

At the Thursday session Rev. E. A. Coil, of the Special Committee, presented plans for the continuance of the conference and reported three plans for consideration: 1. That the conference become a branch of the Liberal Religious Congress of Chicago. 2. That the present plan be continued for another year. 3. The Organization of the Ohio Federation of Liberal Churches. In connection with the last plan, a form of organization was presented.

The report of the committee on continuance of the conference was considered, and it was voted to adopt the second proposition, *viz.* that a similar conference be held next year, at such place as may be selected and Revs. E. L. Rexford, E. A. Coil, Moses J. Gries and Dr. John Goddard were appointed committee to formulate plans.

The conference closed with an address by Rev. George A. Thayer on, "The Old and the New Era in Religion." The paper was replete with valuable information.

Illinois Conference.

The twenty-first annual session of the Illinois Conference was held at Shelbyville, Nov. 5th and 6th. The annual sermon was by Rev. W. W. Fenn, of Chicago, on "Pure Religion and Undefiled."

The Shelbyville society having just completed repairs and decorations on their church used the occasion for a very delightful and tender service of re-dedication. Wednesday forenoon was devoted to an Inspirational meeting led by Rev. Seward Baker, of Sterling, business and an address by Rev. Ada M. Kepley, of Effingham, on "The Relation of the Church to Temperance." The reports from societies were for the most part of an encouraging nature, but some did not hesitate to exhibit a sense of failure in certain lines.

The afternoon session began with short reviews of notable books. Rev. Seward Baker reviewed Caird's "Evolution of Religion"; Rev. W. M. Backus, Balfour's "Foundations of Belief"; Rev. W. W. Fenn, Blass' "The Acts of the Apostles." Then followed an address on "Liberty and Religion" by Col. John Sobieski. The business session was largely occupied with the discussion of the resolution passed by the Western Unitarian Conference at its May session, and commended to the consideration of the Conference by the American Unitarian Association. The meaning and purport of the resolution becoming clearly understood, the following was unanimously adopted:

Resolved:—That this conference cordially approves the general spirit and purpose of the plan of affiliation presented by the Western Unitarian Conference and commended to its consideration by the American Unitarian Association, and hereby nominates the Rev. C. F. Elliott, as its representative on the Missionary Council and the Board of Directors of the Western Unitarian Conference. Inasmuch as the plan has not been unanimously accepted by the State Conferences, and therefore at present cannot be carried into effect, this conference recommends that the council, so far as constituted, call a meeting of conference with representatives of the disapproving State Conferences, the Western Unitarian Conference and the American Unitarian Association, in order that the plan may be better understood or that another of similar purpose and character may be formulated, which shall be acceptable to all concerned, and that the result of this deliberation be presented to this conference at its next session, for final action.

The conference closed with a platform meeting presided over by President Fenn and taken part in by Revs. Bulkeley, Blake, Backus, Douthit and Elliott,—a conference of exquisite spirit and helpfulness. * * *

Missouri Valley Conference.

The fall meeting of the Missouri Valley Unitarian Conference was held with the Unitarian Society at Wichita, Kans., Nov. 6 and 7. Owing to the unfavorable weather, the attendance was not large yet the meeting was a successful one. All the churches whose condition was reported at the conference were found to be fairly prosperous.

The following is the program: Wednesday evening a platform meeting was held and the topic, "Aspects of Unitarianism That Have Impressed Me Most" was discussed. The speakers were Rev. A. W. Gould, sec'y of the Western Unitarian Conference, Rev. T. B. Forbush, supt. of the American Unitarian Association for the central west, and Rev. W. G. Todd, of Kansas City, Kans. Thursday morning was the business session of the conference. The officers of last year were re-elected. On the plan proposed last May in Chicago by the Western Unitarian Conference, the following resolutions were proposed and unanimously adopted.

"In regard to the resolutions submitted to this conference by the Western Unitarian Conference, looking toward the union of the Unitarian forces in the central west,

"Resolved that the Missouri Valley Unitarian Conference deems the proposed plan for the union of forces impracticable and undesirable.

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[From THE NEW UNITY, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

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"Resolved, second, that the conference does favor some form of union of forces of the American Unitarian Association and the Western Unitarian Conference in the central west."

Another resolution was passed stating it to be the desire of the conference to have a Unitarian periodical established in Chicago or one of the present publications transferred to Chicago. Also another resolution asking the secretary of the American Unitarian Association that prominent ministers of the east be sent to hold services in churches within the limits of the conference.

The remainder of the forenoon after the business session was devoted to a paper on "Socialism," by Rev. C. G. Howland of Lawrence and a discussion of the same. In the afternoon Rev. F. M. Bennett of Carthage, gave a sermon on "Authority in Religion"; Rev. A. W. Gould, a report of the National Unitarian Conference in Washington. In the evening the conference sermon was given by Rev. W. G. Todd, who spoke on "The November of Religion."

A. WYMAN, Sec'y.

Davenport, Ia.

We learn from "Old and New" that "Mr. Judy's last two sermons upon 'The Need of Loyalty to Liberalism in Religion' made so strong an impression that there has been an earnest call to have them printed." The same paper also reports that "Mr. Gould's lesson leaves for younger classes, entitled 'Nature Studies,' are proving highly successful. The leaves hereafter will be placed in the hands of the pupils who are old enough to read them. They aim to show plainly to the children how we find in all nature—in plants and animals—the fierce and ugly as well as the beautiful and tame—much love and self sacrifice—and heroic devotion. Some one asks why teach about plants and animals in Sunday School? and we answer Because all nature is our Unitarian Bible and we must be able to show that nature everywhere preaches lessons of love and wisdom; everywhere shows that self-sacrificing service is the great end and aim of being even as Jesus and all best passages of the old Bible teach. Will not the parents study these lessons with their children? There is much food for thought to be found in them."

Ida Grove, Ia.

About one hundred and fifty people gathered the Sunday evening on which the Western Secretary spoke at this place and they proved a very attentive and receptive audience. Before the services there was an informal talk on Sunday School work to about half the number of people, and on the Monday following there was still more conference on that subject as well as on several others. This vigorous little society has organized a Unity Club as well as a Sunday school and now it is feeling the need of a Young Peoples' Unity Club. They are also thinking of making over one of the amusement halls of the city into a convenient home for the society, which has evidently come to stay.

Sioux City, Ia.

The Western Secretary always gets a good supply of courage whenever his duties call him to this society. At his recent visit he not only met some of the school teachers Saturday afternoon, but he was allowed to attend the Unity Club in the evening in a room that was packed to the walls and almost to the ceilings with eager listeners, while an excellent paper was read on the good old bishop in "Les Miserables." The discussion that followed was general and pertinent, showing that the audience were thinking for themselves, and we understood that there

Book Notes.

Watch this column from week to week. It will contain fresh news about books, such as will interest every reader of THE NEW UNITY. *Any book here mentioned will be mailed on receipt of price by CHARLES H. KERR & COMPANY, Publishers, 175 Monroe Street, Chicago.*

A PERSONAL WORD.

Having arranged with the publishers of "The New Unity" to use its columns several months for announcements of books, I think a brief word of explanation may not be out of place, since this is my first means of communication with many old friends to whom I used to speak through "Unity" weekly. My connection with the paper began in November, 1882, when the Colegrove Book Company, now of happy memory, engaged me as its office editor. At the end of 1885 that company closed its career, having sunk $1,800 on the paper and all but eleven per cent. of the rest of its $20,000 capital in salaries and the purchase of unsalable books.

On the first of January, 1886, I began the publication of "Unity," my only capital being the experience of three years. I had found that the readers of "Unity" were book-buyers, and that the only way to pay expenses was to offer them such books as they wanted. For over seven years I published this paper, and every year the outlay for printing and office help exceeded the receipts from subscriptions and advertising. The deficit, together with my own expenses, was made up from the sale of books.

In 1892 my attention was first seriously drawn to the injustice of existing social and economic conditions, and I began publishing books on social topics and offering them to the readers of "Unity." They were in the main well received, though an occasional conservative stopped his paper, but finally my political heresies led to a disagreement with others interested in the paper, and I was "frozen out," with a debt on my shoulders that had been incurred in bringing up the circulation of "Unity" from 1600 to 8000 copies.

All this is hardly relevant now—more than that it explains how I happen to have on hand a large stock of books and pamphlets which I bought or published with the wants of the readers of this paper particularly in mind. I have been without a market for these books since the spring of 1893. I want now to close them out as rapidly as possible, in order to clear off what remains of the old debt.

Here are a few of the titles. A full list will be mailed to any address on application. Prices include postage. Books marked * are soiled as to the outside cover, otherwise all are in good condition.

BOOKS AT ONE CENT.

Truths for the Times, by Francis Ellingwood Abbot, Ph. D.
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*Outline Studies in the History of Ireland, by Prof. William F. Allen.
God in the Constitution, by Arthur B. Bradford.
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*The Story of the Gold Conspiracy, by Hon. Alex. Del Mar.
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*Outline Studies in Holmes, Bryant, Whittier: their Poems, by W. C. Gannett.
Invention and Injustice, by Col. Robert G. Ingersoll, Prof. Richard T. Ely and Arthur Fairfax.
On the Vision of Heaven, by Prof. Francis W. Newman.
Religion as a Factor in Human Evolution, by Rev. Edward P. Powell.
The Change of Front of the Universe, by M. J. Savage.
Messianic Expectations, by Rabbi Solomon Schindler.
Outline Studies in the History of the Northwest, by Frederick J. Turner.
Evolution in its Relations to Evangelical Religion, by B. F. Underwood.

BOOKS AT TWO CENTS.

*Cash vs. Coin, An Answer to "Coin's Financial School," by Edward Wisner, 121 pages.
*The Rights of Labor, by R. Waite Joslyn, 118 pages.
*The Pullman Strike, by W. H. Carwardine, 126 pages.
*A Story from Pullmantown, by Nico Bech-Meyer, 110 pages.
*How to Govern Chicago, by a Practical Reformer, 118 pages.

These five books are all well printed on fair paper, and are all of interest to students of social science. These prices are to close out copies which have been handled by railroad news agents and therefore can not be sold as new books.

BOOKS AT THREE CENTS.

*Eli Perkins on Money, 157 pages.
*Illinois Currency Convention, the official book, 176 pages.
*Money Found, by Thos. E. Hill.
*The Unending Genesis or Creation ever Present, by H. M. Simmons.

CLOTH BOOKS AT 25 CENTS.

Shylock's Daughter, a Novel, by Margret Holmes Bates.
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*Elsie. A Christmas Story from the Norwegian of Kjelland.
*Asleep and Awake. A novel by Raymond Russell.

A GREAT REFORM BOOK.

I have just published a work by Mr. J. W. Bennett, political editor of the Baltimore "World," which I firmly believe to be the most original and important contribution to social economics since "Progress and Poverty." Its title is "A Breed of Barren Metal, or Currency and Interest; a Study of Social and Industrial Problems." The author examines, in a scientific and dispassionate way, the theory of interest and its practical workings. He finds that most theorists justify interest on the ground of an assumed tendency of wealth to produce more wealth. But on examination he finds that the tendency of wealth by itself is rather to disintegrate; that nothing but human labor increases, or even preserves it. Looking then for the real cause of interest-taking, he finds it in the artificial prerogatives which law and custom give the holder of that particular form of wealth called money. The author concludes that interest should be abolished and proposes a national banking system which would bring this about. His book will at least be suggestive if not convincing. It contains 256 pages, but to introduce it to the readers of "The New Unity" without delay, I offer it postpaid in cloth for 50 cents; in paper for 15 cents. It can be had at bookstores, but not at these prices.

Charles H. Kerr

were a large number of lawyers present. The senior pastor, Miss Safford, supplied Mr. Wright's pulpit in New York City during her recent visit there. All of her friends will be glad to learn that her vacation of four weeks, though filled with so much work, has proved restful and strengthening to her.

A Free Course of Liberal Lectures.

A course of liberal lectures under the auspices of the American Congress of Liberal Religious Societies will be given in towns not too far from Chicago. The following persons have already consented to speak in the course:

A. N. Alcott, "The History of the Evolution of the Human Mind in Religion"; B. R. Bulkeley, "Tendencies of the Days"; C. F. Elliott, "Our Larger Selves"; A. W. Gould, "The Upper Current"; Robert Jardine, "The Historical Relations of Buddhism to Christianity"; J. L. Jones, "The Parliament of Religions and What Follows"; Joseph Stolz, "What All Can Believe"; B. F. Underwood, "The Positive Side of Liberal Religious Thought"; R. A. White, "The Untouched Remnant"; Celia P. Woolley, "Form and Substance in Religion."

To new places the only charges will be the traveling expenses of the speakers. To places desiring lectures for the second time some slight additional charge will be made to be used towards paying for the support of the Liberal headquarters in Chicago. All communication can be addressed to A. W. Gould, the chairman of the Missionary Committee, 175 Dearborn St., Chicago.

The Sunday School.

The World Is Saved by the Breath of the School Children.

Marching in the Sunday School.

A recent visit to the Sioux City Sunday School was especially interesting because of a new feature which has been introduced into the services. At the close of the opening service, instead of dismissing the children to their classes, they all strike up "Onward Christian Soldier," and at certain places in the music the different classes march to their rooms. It took away the ragged break that so often comes between the service and the lesson, and we understand it is liked by both teachers and scholars. We are told that in Mr. Wright's church in New York the Sunday School children march singing into the church gallery at the opening of the church service and take part in the service. At its close they march back again and the younger ones go home while the older ones take their places in the body of the church and remain through the sermon. We should be glad to hear of other attempts to use marching music, and especially to unite the Sunday School and the church.

The New Edition of Beginnings.

The Sunday Schools waiting for copies of *Beginnings* will get them next week. The third edition has gone to press already and will be ready for distribution by Nov. 22. The Second Year in the Six Years' Course, to follow *Beginnings*, which has been advertized for about a year, will be out in season for those schools that wish to go through the Six Years' Course again, as several schools have signified their intention of doing. But the book will not be exactly on the lines of the original work. Instead of taking up six or seven distinct religions, it will take up the Chief Elements in all religions, like Spirit Worship, Ancestor Worship, Animal Worship, Fire Worship, Water Worship, etc., and trace them from their lowest beginnings among savages up to their present forms in the great religions of the old and new worlds. In doing this the Egyptian Animal Worship, the Chinese Ancestor Worship, the Greek Nature Worship, the Chaldaean Spirit Worship, the Parsee Fire Worship, and other national faiths will be studied, but not as separate religions, but rather as strands of the one great religion that like a golden chain binds the human to the divine. This seems a simpler and more scientific method than the original one and one that keeps the central thought clear in the midst of the bewildering details of the different religions.

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G. P. PUTNAM'S SONS will publish immediately, in co-operation with the London publishers, the 21st edition of Haydn's "Dictionary of Dates," Containing the History of the World to the Autumn of 1895. Edited by Benjamin Vincent. The work has been revised, corrected and enlarged, with new and important material and now comprises, presented in 1250 pages, 1200 articles and 140,000 separate entries of dates and facts. In connection with the addition of important material and the increased size of the volume, the work will hereafter be sold as a "net" publication.

ONE of the most extensive books ever published will be "The Life of Christ," soon to be issued at Tours, France. It will have nearly four hundred illustrations reproduced in color from the paintings by James Tissot, upon the production of which the artist has been engaged for the past ten years. The first twenty copies of the book will sell for $1000 each, and the remaining copies, 990 in all, for $300 each. The publishers ask no less than $12 for a single specimen illustration. By a special concession from the artist and publishers to *The Century*, that magazine will be enabled to reproduce twelve of the choicest of these pictures in its Christmas number.

UNDER the title "Sir John Lubbock and the Religion of Savages," a criticism of the distinguished scientist by the Dean of Montreal will appear in Appletons' *Popular Science Monthly* for December. Lubbock is accused in this article of selecting quota-

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tions unfairly and of ignoring recent researches in support of his assertion that "almost all the savage races" are "entirely without a religion."

A VERY notable issue of *The Art Amateur* is that for November. Since this admirable magazine set the fashion, years ago, of giving absolute fac-similes of paintings in oil, water-colors and pastels, it has had many cheap imitators; but certainly no "cheap" production of any kind could compete with either of the two superb color-plates *The Art Amateur* gives this month. "A Modern Madonna," by Conrad Kiesel, the German Court painter, is the head of a beautiful woman very beautifully reproduced; and this periodical has never brought out a more dainty flower-piece than the "Yellow Roses and Violets," by Mrs. Mumaugh. All of the usual instructive features of the magazine are well maintained; the student in oil, water-color, pastel or china painting will each find something specially suited to his needs; and about wood-carving, pyrography, free-hand drawing, drawing for reproduction for books and magazines, Church and Home needlework, etc., the information is abundant, and the designs seemingly are without limit. Price, 35 cents. Montague Marks, Publisher, 23 Union Square, New York.

A COMPLETE and immediate revolution of transportation methods, involving a reduction of freight charges on grain from the West to New York of from 50 to 60 per cent. is what is predicted in the November *Cosmopolitan*. The plan proposes using light and inexpensive corrugated iron cylinders, hung on a slight rail supported on poles from a cross-arm—the whole system involving an expense of not more than fifteen hundred dollars a mile for construction. The rolling stock is equally simple and comparatively inexpensive. Continuous lines of cylinders, moving with no interval to speak of, would carry more grain in a day than a quadruple track railway. This would constitute a sort of grain-pipe line. *The Cosmopolitan* also points out the probable abolition of street-cars before the coming horseless carriage, which can be operated by a boy on asphalt pavements at a total expense for labor, oil and interest, of not more than one dollar a day.

FOREIGN affairs naturally have more than usual prominence in the November *Review of Reviews*. In the "Progress of the World," the department of that periodical in which the editor rapidly reviews the events of the preceding month, the possibilities of war in the far East are pointedly set forth. Another theme suggested in the same connection is the progress of Christian missions in the Orient. The prospects of Japan and Russia as Eastern powers are tersely discussed. The editor also comments briefly on the relations of Russia and France, the Italian celebrations, the French victory in Madagascar, the Cuban situation, and British policy in Venezuela. Among home topics of the month, the coming elections, the condition of New York politics, the anti-prize fight campaign in the Southwest, and the educational outlook are selected for treatment.

The Newest Books.

LITTLE JOURNEYS. To the Homes of Good Men and Great. By Elbert Hubbard. Illustrated. Cloth, gilt top, 366 pp., $1.75. New York: G. P. Putnam's Sons.

THE MIDDLE TEN. By F. F. Murray. Paper, 120 pp. Titusville, Pa.: The World Publishing Co., 1895.

THE CRUCIFIXION MYSTERY. A Review of the great charge against the Jews. By John Vickers. Cloth, 188 pp., $1.00. London: Williams & Norgate.

RHYMES AND CHIMES. Calendar for 1896. Twelve pages, $1. Issued by the Channing Publishing Committee, 1300 Taylor St., San Francisco.

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habits of growth of these microscopic weeds, of the soils on which they thrive, and the poisons which prevent their development, has revolutionized surgery, and has almost banished from the operating room the fear of suppuration, of gangrene, of erysipelas and other forms of blood-poisoning. The recognition of the *role* of vegetable germs in the production of these untoward results of surgical interference, and the development of antiseptic methods of surgery, have rendered it possible to operate on the brain, spinal-cord, stomach, intestine and other abdominal and pelvic viscera, and even the heart. Fourteen years ago the best medical and surgical skill in the country could not save the lamented Garfield from death by blood-poisoning. Today the most unpretending surgeon, treating the poorest laborer, would be severely condemned, if not actually accounted guilty of malpractice, if he used the same methods. Thousands of women who would have been doomed to chronic invalidism a generation ago are now restored to health by operations attended by an average mortality of about two per cent.; whereas the same operations undertaken without antiseptic precautions would result in the death of nine-tenths of the victims. Thanks to the enforcement of rules of health, based on the same study of bacteriology, we no longer witness the devastation of such epidemics as were common even ten years ago, while for the first time in medical history cholera has been checked in its onward march to the west.—A. L. Benedict, in November *Lippincott's.*

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As we plunged into the jungle path, the last belated bats were flapping their way homeward, and giving place to the first birds of day, the crows, whose joyous cries already made the dim recesses of the forest start into life. The flood of morning sunshine which lighted up the path, though it could hardly be said to do as much for the depths of the surrounding jungle, was the signal for the awakening of the teeming life of the forest. From every branch on either side our path was poured a sudden gush of music. The rich song of the dial-bird was mingled with the more distant flute-like notes of the oriole; and from the far recesses of the forest the deep mellow call of the jungle-cock filled the air with a luxury of sound. Then the insect life awoke. Huge dragon-flies, startling in their bright metallic coloring, flashed past us; bright moths and gaudy butterflies floated

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and danced in the streams of sunlight that here and there penetrated the overarching canopy of leaves, like huge painted motes dancing in the golden tide. Our little party moved silently along the forest path, even the horses treading softly, as if unwilling to disturb the universal jubilee.—Owen Hall, in November *Lippincott's.*

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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Life in Balochistan.

An interesting lecture on the Northern Balochis, a hill tribe of Balochistan on the northwestern frontier of India, was recently read before the Indian Section of the Society of Arts by Mr. Oswald U. Yates, a gentleman who, while engaged in Government work, spent seventeen years in the neighborhood of these people and gave much of his time to a study of their language, history and customs. The Balochis are Mohammedans, but not very assiduous votaries; none have been converted to Christianity, however. They are probably a mixture of Kurd and Arab. Their language is quite similar to Persian—so much so that Pottinger, who visited Balochistan in 1830, and who was familiar with Persian, could after a few weeks understand most of what was said to him. In order to be a respected citizen, a Balochi must have long, curly black hair, the longer the better; and a long beard is also considered desirable. They are very superstitious. On certain days they believe it is bad luck to go in certain directions; they are guided in this by a rhyme, which translated is:

"On the 1st and 11th I will not go east.
On the 5th and 15th I will not go west.
On the 3d and 13th I will not go south.
On the 7th and 17th I will not go north."

They augur coming events from an examination of the lines on the shoulder blade of a newly killed goat. Goats are also made use of in discovering the sites of disused wells; this, however, is not peculiar to the Balochis. Their method of irrigating is rather unique. "Before the commencement of the rains, the fields are inclosed by lofty embankments, varying in height from three to ten feet, and inside these banks (called *latbandi*) the water from the hill torrents is admitted; when one is full the next is filled. The banks are made by bullocks; a board about eighteen inches long and twelve inches broad is attached to a pair of bullocks, who drag it along almost vertically until a heap of earth is raised in front of it; this board is then thrown flat by means of a cord and dragged on to the bank, with the earth on top of it and there its load is deposited. As soon as the water has sunk into the ground plowing commences, and the seed is sown"; millet is the chief crop. They kill all male colts as soon as they are born. "The reason for kill-

THE NEW UNITY

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The Lehigh Valley is a wonder spot in America's scenery. The little towns far down in the Valley look like the dots on a map, as you whirl along in the palatial vestibuled train of the Chicago & Grand Trunk and Lehigh Valley R. R. This superb train leaves 3:10 P. M. daily from Dearborn Station, Chicago; reaches New York next evening. Steam heat; gas light; Pullman Buffet Sleepers and Dining Car. Ticket Office at 103 So. Clark St., E. H. Hughes, Gen. W. Pass. Agt.

New York.

Among recent city appropriations were $5,000 to the Hebrew Sanitarium, $14,000 to the Aguilar Free Library, $70,000 to the Hebrew Orphan Asylum and $80,000 to the Sheltering Guardian Orphan Asylum.

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Announcements

The Fraternity of Liberal Religious Societies in Chicago.

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CHURCH OF OUR FATHER, 80 Hall St., Rev. Robt. Jardine, 1432 Dunning St.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER MEMORIAL CHURCH (Universalist), Sheridan Ave. and 64th St. Sunday services 11 A. M. and 8 P. M.; Sunday School, 9:30 A. M.; Young People's Christian Union, 7 P. M. Devotional Meeting, Wednesdays at 8 P. M. Rev. Frederick W. Millar, minister; residence, The Colonial, 6325 Oglesby Ave.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

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What Do You Think of This!

TIME speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing" and thus the important duty of selecting our gifts is left till the last minute and one must then" take what is left." The readers of the NEW UNITY should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing*. And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

STAUNTON, VA., June 27, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received the spoons O. K. and am more than pleased with them. *I am delighted.*

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount $6.00 for which you will please forward six sets of your "World's Fair' souvenir spoons and the cake basket which you offer as premium for same. Yours truly,

(Signed) LILLIE V. CROFT, 318 Fayette St.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters but new ones as may be seen from their dating. They are all letters from subscribers of religious papers.

Leonard Mfg. Co., Chicago, Ills. AUBURN, ME., May 15, 1895.

Dear Sirs:—I sent for a set of your souvenir spoons for my wife a short time since and you enclosed an offer to make a present of three sets if we would sell six. My wife went out among her friends and sold six in one afternoon. I enclose money order for $5.94 for the nine sets of spoons.

She thinks she could sell many more among her friends here, and wants to know what you give as presents besides the souvenir spoons. How much longer will the offer last, or rather how much longer will the spoons hold out?

Yours respectfully,
EDWARD W. BONNEY, 8 Myrtle St.

This sounds like business all through. Mr. Bonney's judgment was evidently based upon the fact that the spoons were of real merit and would be in good taste for his wife to take orders among her friends. There are lots of folks who delight in the diversion of interesting their friends in some pleasing article. It isn't canvassing but a commendable method of putting calling days to good practical, profitable use.

MERIDEN, MISS., Aug. 6, 1895.

Leonard Mfg. Co.

Gentlemen:—I send enclosed, postoffice order for $7.39 for which please send to my address, one case of your silverware, containing tablespoons, teaspoons and butter plates, six of each and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address,

MRS. FRANK MEYERS.
343 41st Ave.

FORT MORGAN, COLO., July 8, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received your card this morning in regard to the spoons sent us. The spoons came all right and we were well pleased with them Mrs. Seckner showed them to a few of her lady friends and all wanted them, but all did not feel as though they could take them.

Yours truly,
REV. H. D. SECKNER.

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D.

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